

King William's
A^KFFECTION

TO THE

Church of *England*

Examin'd.

The Fourth Edition.

LONDON,

Printed in the Year 1703.

King Williams

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Whirl'd to and fro, as the Wind of Interest or Ambition blows; if they were a Company of base Turncoats, and apt to revile their best Friends, when Misfortunes or Deaths have put them out of their Power any longer to change them.

What a perpetual Noise have we of Deliverances, freeing the Kingdom from Slavery, and the Church

King WILLIAM's Affection

TO THE

Church of England

Examined, &c.

THE

HERE is not a more common, nor more credited Reflection upon the Friends of the Church, and the present Government, than that of Ingratitude to King William.

Every Whiggish Cabal is full of it; and a Man can scarce come into the Company of one of these new Grumblers, without being deafned with their fulsome Cant of forgetting the late King and all his Mighty magnified Actions for the Church of England. How do the Coffeehouses, Taverns, nay and their silly Pamphlets, abound in this Calumny? As if the Sons of the Church were like giddy Weathercocks constant to no Corner, but variously

whirl'd to and fro, as the Wind of Interest or Authority blows, as if they were a Company of base Time-servers, and apt to revile their best Friends, when Misfortunes, or Death, have put it out of their Power any longer to oblige them.

What a perpetual Noise have we of Deliverances, freeing the Kingdom from Slavery, and the Church from Popery, and being rescu'd from Gallies, and Gibbets? as if Dragooning had been in Fashion in K. J—'s Reign, or that K. W. could have deliver'd us without our own Help and Concurrence. 'Tis own'd there were some Infringements of the Law, in the Reign of that unfortunate Monarch: But I presume the abus'd Nation is by this time convinced, that those were but trifling Bugbears, and that we might have rectified those magnified Mistakes, without paying so dear for Dutch Assistance, or Idolizing a Prince, who tho he freed us from suppos'd Dangers, did afterwards bring our Church into real ones; and perhaps the State has not escaped without its scars. Now I confess that Ingratitude to our true Benefactors is such a Crime, that it has justly been esteem'd a Reproach to Human Nature; and is so much worse in Churchmen, as it contradicts all their Pulpit Eloquence, and renders them most scandalous Confutations of their own Doctrines. Their ill Examples shall infect more, than all their Harangues can antidote. And 'tis still more aggravated in them, if they prove ungrateful for the highest Services done to the Church, and to that Man who rescu'd it, when it was in the utmost Peril of Sinking.

But that the Church was in so forlorn a Condition, when the P. of O. came to England; or that he
with

with his tattered Regiments had the good Luck, or the Honour to save it; or that he afterwards used the Power put into his Hands for the Service of the Church, or that he ever was a true Friend to it: These are Paradoxes, which the Multitude seem to swallow by wholesale, and are cram'd down their Throats by a sort of Mungrel hurchmen, who indeed made their own Advantage of K. W——'s Reign by ingrossing the best Preferments: But by such as these, the poor Church of *England* has ever been betrayed; and I with the danger of these false Friends, these *Dutch* Churchmen, be yet over. But alas, we have daily experiences of these Mens Friendship to the Church, in their constant Opposition to those good Bills which are designed to settle it, on the Foot it stood in good King *Charles's* Reign.

I shall therefore endeavour to disabuse those Sons of the Church, whom their new Fathers have led in to these Errors, and vindicate the Honour and Gratitude of all true Churchmen, from those base malicious Aspersions which the blind Admirers of the late Government have so freely thrown in their Faces; and I hope to prove that the Church of *England* was in no great or apparent danger from the mistakes of King *James's* Government, nor so mightily deliver'd by K. W——'s, but rather put into the utmost hazard of Ruin, from the Favour then shewed to Fanaticks, and the Partiality of preferring only such as were underhand Friends to Schism and Non-conformity; and that therefore the true Sons of the Church are groundlessly branded for Ingratitude, as having none of those Obligations to K. W. so loudly talked of in all publick Places; and that if

Churchmen were blameable, it is in the other Extreme, of living so easily and quietly under the Government of a Foreigner, who deserv'd so very ill, or so very little of them.

We will then first consider, what those terrible things were, which the Church suffer'd in the Reign of James the Just. I have already call'd them Mistakes or Miscarriages, and that is the most that can be made of them. It was indeed a Mistake to introduce so many Priests, Jesuits and Fryers in their Habits into *England*; it was the same mistake to build them Masshouses, and Convents, and give them Authority to preach and say Mass, and make all the converts here they could: So it was, to bring a Jesuit into the Privy Council, and to turn out so many Fellows of Colleges, to make room for his scandalous Priests and Converts: It was the same mistake which made him set up the High Commission Court for the destruction of all the Faithful Clergy, as the Members of that Court have since own'd. It was the same to impose a Declaration on Churchmen against their Consciences, to be read by them in favour of Popery; and a gross Mistake to imprison and suspend those who refus'd to read it. So it was in that deluded Monarch, to promise so fair at first to the Church, and then to do his utmost to destroy it; and he found his mistake in the Project he had of making the Dissenters his Tools for that purpose. He was out too in claiming a Right to dispense with all Laws, and pursuing that Right to the putting out all honest Men, and putting none but Knaves and desperate Beggars into the best Offices. The same mistake it was to keep up here a Standing Army
against

against Law, tho I dare say he meant to do no more with them, than barely to establish Liberty of Conscience : He was a little out too, in so violently prosecuting the Bishops for doing their Duty ; and then in sending them to the Tower at such an unlucky Juncture ; when he knew that the young Prince was to be born, and that those Bishops might have been as creditable Witnesses of his Birth as *Jefferies*, or *Wilks*, or *Delabadie* : In short, It was all mistake, to overturn the Constitution so very fast, which had he us'd slower Methods he might have done most effectually ; and which he brought to such perfection in *Ireland*, as justify'd his Triumphal Embassy to *Rome*, and all the holy Emblems there made of destroying the *Northern* Heresy, and restoring the harmless Hind to the Kingdoms once her own. These are the formidable Miscarriages of that Reign, against which we have had so many Outcries ; and what do they all amount to, but a few Slips in Politics ? Are there not many worthy Men now in high Offices, who bore a great part in that exploded Government ? They are living Witnesses of the Innocent Designs of that unhappy King, and that whatever the Whigs call his Plots to bring in Popery, Slavery, and Arbitrary Power, were barely some mistaken Measures, which common Heads fancy'd to lean a little that way ; but that the true Design of that unhappy Prince was the Establishment of the true Protestant Church of *England*, and old Liberty and Property to all his Subjects.

And for a Demonstration, that these pretended bloody Designs of *K. J.* were pure Mistakes, such as may happen in the best Governments ; what can be

be more plain, than to see the same good mistaken Patriots, now the Ministers and Favorites of a Government, where we are sure nothing is nearer their Hearts than the Church of *England*, the Destruction of *France*, and the Exclusion of a pretended King, who inherits a double portion of his Father's Virtues? And for a further irrefragable proof of the same Mistake; let any one, or all these Patriots be ask'd, whether if the same Game were to be play'd over again, they would do the same thing that they have done in that Reign? Whether they would again act as high Commissioners against the Church? Whether they would be Tools in the same Civil Offices? Whether a certain Bishop would threaten all his honest Clergy, and go again to meet the Pope's Nuncio? Whether others of them would temporize, and sacrifice their Function and Consciences and their Brethren too, and all for the Establishment of Popery? Whether Lawyers would declare the Dispensing Power to be good Law?

In a word, whether any of them would move a step towards the Advancement of those pretended wicked Designs against the Church and Kingdom? Undoubtedly they would all answer, no; they would rather be martyr'd than do such base things any more. Does not this therefore prove that all was a plain Mistake, that they were only a little deceiv'd in Politics, which is own'd to be a difficult Attainment? And what a Man has once done, and professes he would not for the World do again, 'tis certain he was mistaken in the doing of it. That (as the Case yet stands) these Gentlemen would not mistake again, is I hope past denial; and what they may do,

do, if such another turn should happen, no Man is Prophet enough to tell. I believe they are so sensible of the Deceitfulness of their own Hearts, that few of them would venture to promise or prophesy any thing certain for themselves.

Thus it is evident, that all the Measures of K. J's Government were mere harmless Mistakes; for if the same were to be once more acted, and the Success as well known, 'tis most sure they would not split twice on the same Rock. Where then is the mighty Merit of a Deliverance from downright Mistakes? Mistakes which the Good King himself saw, and endeavour'd to mend, had not the P. of O's Fleet fallen into that confounded Storm that happen'd, and which (as ill Luck would have it) it had the fortune to escape.

But at length K. W. came, and no doubt had a weighty Errand, to deliver us from *Hard Words, Jealousies and Fears*, and no more. Had he spar'd his pains, a little time would have done all this without him. We should have seen what these extraordinary Motions would end in, and then could have applied proper Remedies of our own. An *English* Parliament would have ended all, in spite of Armys, Jesuits, Priests, High Commissions, Closetings, and all the Engines of *Rome*, or *Hell*, or *France*. And this might have been assembled without the Prince of *Orange* or his Armys. But the Nation was so frighted, that they would not stay for the regular redress of Grievances, tho they knew the King design'd to do all by a Parliament. So that nothing but the Peoples Impatience brought about the late Revolution: They would not attend to the final

Events

Events of Affairs, and to see what the good King himself would do ; but must needs invite a Deliverer to rescue them from Armies and Arbitrary Power, which a Parliament with a few Votes could have conquer'd. But however it was, you see that K. W. without the Concurrence of the People could have been but half a Deliverer ; and why should he engross all the Honour and Merit of it, since the Nation had so great share in it ? He that's fallen into a Pit, may chuse whether he will be help'd out, or no ; and if he stretches out his Hands, and strains his Lungs in begging for Help, 'tis hard that all this Fatigue must pass for nothing, but that he who only lends his Hand, should set up for his sole Rescuer. Yet thus stupid were all the Parliaments in K. W's Reign, and gave him the only Honour of a Redeemer, when 'tis notorious, that the whole Kingdom was as fond of being redeem'd, as he was of coming to their Rescue.

Thus I hope, 'tis plain to the meanest Capacity, that neither Church nor State were in that hazard, as is pretended, in K. J's Reign ; nor that K. W. deserv'd all those flattering Panegyriks, as if He were our Preserver from Popery and Slavery, and a thousand Bugbears besides, which we could not else have escap'd. And for the confirmation of what I say, I appeal to daily Experience, whether all this be not effectually forgotten, and K. W. and his Redemptions turned into a common Ridicule ? Which 'tis impossible should so soon come to pass, had either the Dangers we escap'd, or his pretended Deliverance been half so great as 'tis some mens Interest to represent them.

Thus

Thus you have a large Account of the P. of O's Merits before his grasping the Crown; and if the Mob must needs look upon them with magnifying Glasses, I hope the better sort will not borrow their false Spectacles.

Let us now view him mounted on the Throne, and see how much more the Church was oblig'd to him in the execution of his Power, than they were in his obtaining it; which I hope will disabuse the World effectually, as to that odious Imputation of Ingratitude so lavishly bestow'd on Church-men.

Now the best way to examine this fairly is to set all his Actions, which may concern the Church, in their proper Light, and then to consider particularly what sort of Men he made choice of to fill up the best Church Preferments: And if he was blameable in these two Points, and manag'd them both in favour of Popery, or Fanaticism, what Obligation can any real Church-man have to value his Memory, or tread softly on his Ashes? The greatest Monarch laid in his Grave, must not, cannot escape the honest Freedom of an Historian; and let K.W. be as high as Flattery could make him, whilst he liv'd and govern'd these Kingdoms, he is now as dead as *Alexander*, or *Oliver Cromwel*, and 'tis fit Posterity should know what they owe to him, and what they do not. With all the decent Liberty then of an *English* Historiographer.

I do not find that his Actions in favour of the Church deserve that fulsom Applause, which the spurious Brood of Churchmen (as they are justly call'd) are pleas'd to daub them with. And to make

this Point as clear as the Sun, I shall recount his most celebrated Performances both in *England* and *Ireland*; for as to *Scotland*, her Majesty having promis'd to maintain their Church, as they have model'd it, I shall not venture to burn my Fingers with it at all: For it is plain, her gracious Promise is a Justification of what her Predecessor did, or at least was forc'd to comply with, at a Juncture, when that, or a Civil War, was the only Choice left him.

In *England* then, his so much celebrated Actions were only the restoring all the Honest Clergy to their Livings, who had been unjustly suspended or depriv'd; and also to the Liberty of preaching, instructing and disputing for the Protestant Church, without the hazard of falling into those hard Circumstances purely for doing their Duty. And what wonderful Merit was there in this? That a Protestant Prince, who set up for Liberty and Justice, should restore Men to their Rights, when invaded? Indeed had a Popish or Tyrannical Prince done this, it had been wonderful; but why all this Thanks to a Protestant, who knows 'tis his Duty to do it?

The next thing was, his establishing them so by Law, that no future Tyrant may possibly hurt them by High Commissions, or any other lawless Traps to ensnare them: and therefore he took care to have all the Tricks with which they were hamper'd in the former Reign, to be declared Illegal, Arbitrary, and a Subversion of the Constitution, and this in full Parliament; and that no pretended Power of Dispensing should hereafter harm them. It's own'd, this is a good Law, but what then? Did K. W. do any more towards it than another King might have done?

done? He gave the Royal Assent to it; and so he did to abundance of good Laws besides, which yet he could not have enacted without his Parliament. Next he summon'd a Convocation, that they should do all that lay in them, to make the best Constitutions for the good Government of the Church; and whatever they did for this end, was to be ratified, and confirm'd in Parliament. But no Thanks to him for that favour: It was their Right to be summon'd to Parliament; witness the *Premunientes*. And did not that Convocation fall together by the Ears, and do much more harm than good? And did not K. W. occasion those Feuds by proposing Peace and Moderation to them? And did he not drop the following one, that should have been assembled to the same purposes with the other? So that his Intentions were plain enough, by the Success of the one, and the not meeting of the next Convocation, which I must tell you is such a slur, as shall blot his Memory to the end of the World; but other Pens have done wonders, and display'd the horror of the Tragedy, thereby design'd to be acted, if Providence had not sent the most Accurate A. and Learned B. to quench the Flame, then kindling for the Poor Church of England. After this K. W. pass'd many Acts of Parliament, by which the inferior Clergy were made easy in acquiring their Dues; and it must be own'd that he never obstructed any one Act for the Good of the Church. But this he knew was for his own Interest, or he had never done it; which they who knew his Heart intimately, are most sure of.

Another great Instance of K. W.—'s Friendship to the Church so much insisted upon, is that impar-

rial Justice which Churchmen are said to have found in all the Courts of Justice during his Reign. Their Causes always met the best Countenance from the Judges ; and I have heard it affirm'd, that since the Restoration, there have not so many Advantages accrued to the Rights of the Church, as in the 14 Years of K. W—'s Government. I will not say that the Clergy found any Favour from the Courts, more than the Equity of their Causes intitled them to ; for that is not to be imagin'd of the best set of Judges, that ever adorn'd *Westminster-Hall* : but I must confess that no Point was ever strain'd against them ; and wherever the Law could be interpreted to favour their Title, it was ever made to speak all that could be said in defence of the Churches Rights. Now as to this, it is easily answer'd, that the Judges held their Places without dependance on the Favour of the Court ; and since they did so, no influences of the higher Powers could prevail with them to discountenance the Clergy, whatever secret Orders they might have received to do so ; and this being matter of Fact, that the Judges held their Offices during Goodbehaviour, it cannot be imagin'd, that any Court Threats or Promises would make them hazard their Freeholds, to run down the Clergy. So that the Advantages which the Clergy reap'd in that Reign are owing to the good Judges, and not to the favour of K. W. or his Ministry ; tho it must be confess'd, that he took care to fill the Benches with those good Men who afterwards prov'd such real Friends to the Church.

But of all the Evidences of K. W—'s Esteem and Favour for the Church, that of putting the Arch-Bishop

Bishop of *Canterbury* so often at the Head of Church and State, is most insisted upon: This (they pretend) is a thing before unheard of, and unprecedented since the Reformation, that during the King's absence Abroad, the first in Commission, Power and Trust, should be a Churchman. And this not only once done, as might be for some exigency, or to honour a particular Man, but (to shew it done out of pure esteem for the Church) the same was yearly continu'd, as long as his Majestys Affairs requir'd his Presence beyond Sea. And this they urge, as an Instance of honouring the Church and Clergy, not to be found before in all our History, since the darkest times of Popery, when the Clergy usurp'd all Power to themselves, and domineer'd equally in Church and State. But since Churchmen had lost so much of that antient Authority, 'tis plain that K. W. might have left them out if he pleas'd; and therefore his appointing the Arch-bishop the chief of them, is a plain Argument of the Value he had for the Function, no less than the Person.

But to solve this mysterious Riddle; it is to be consider'd that the Clergy and University had long been insinuating themselves into K. W. 's favour, and by the best Arts of Civility, Affection, and Complaisance, had so far won upon his Temper, that he did this in pure return for the innumerable Obligations which the Majority of the Clergy had heap'd upon him. I am loth to tax those Complements of the Clergy, with the odious name of Flattery; but all the World knows, how the University in all their Elections, and the Clergy in their Votes, and their Conversation, still studied the Honour and Interest
of

of K. W. and prefer'd a foolish Admiration of him, to their own Safety, Property, and Security. This I speak, as to a well known Majority of the Clergy; which I hope, is sufficient to explain the secret Motive of K. W.—'s putting a Churchman at the Head of his Kingdoms in his Absence; that it was out of a politick Gratitude, and no Affection either to their Office, or to the Persons who bore it.

'Tis urg'd moreover, that K. W. took the utmost Care for suppressing Profaneness and Immorality, by making some new Laws, and enforcing the Execution of all the Laws made to that purpose; which is look'd upon by some to be a good Service to the Church. But by their leave, what Thanks can K. W. claim on that Score? I am sure the Church and State were happier in other Reigns, when the People were not put to half that Trouble for a few Innocent Libertys? And where was the equity of making Men pay so dear for 'em when Taxes run so very high?

But of all the Actions of that King, in favour of the Church, not one is so much magnify'd and admir'd, as the Commission which he gave to a certain Number of Bishops to dispose of all the Church Preferments, which were in his own immediate Presentation. This (say they) is such an Instance of his Love to and Care of the Church, as is not to be parallel'd in our History; not the best of our Kings or Queens, but have preserv'd this as a Jewel of their Crown; and it has been reckon'd a Sacred Maxim of State, to provide for Friends and Favorites, with these choice Morsels of the Ecclesiastical Revenues. Yet so strictly did K. W. comply with this unprecedented Commission, that I must needs

needs say, I have reason to believe, he never was once prevail'd with to interpose, or overrule in it : and certainly the delegating this Power to so many Bishops, was the wisest way imaginable to make it a real Service to the Church. Yet even for this, I cannot see how the Church was so mightily oblig'd to that King : some say it was done in his own defence, to prevent the many importunities of Courtiers to prefer their Friends. But the Truth of the matter is, *K. W.* was a stranger to the personal Characters and Qualifications of most of the Clergy ; and therefore contriv'd this Method, that he might not bestow his Favours blindfold : and what a Man cannot so well execute by himself, is he to be admir'd for trusting it to others more capable ? And to my knowledg he had made himself more Friends in the Church, and stop't the Mouths of a Majority, had he kept these Preferments in his own disposal : so that in my opinion, this fam'd Commission is rather to be number'd among the Follies and Weaknesses of his Reign, than a Token of his Love to the Church, its true Sons not being in the least advantag'd, by putting it into such partial Hands. Indeed they who reap'd the benefit of that unpolitick Commission, may raise the merit of it to the Stars ; but what is all this to those worthy Churchmen, who seeing themselves neglected, have ever since been troubled with the Spleen ?

I promis'd to mention some of that Kings Actions for the Church of *Ireland*, but those being few, will be the more easily accounted for. I own, because 'tis undeniable, that the Church and Clergy of that Kingdom were in a most dismal Condition, at the Arrival of the *P. of O.* and whoever doubts it may be convinc'd, if they

they please to read Doctor King's, now Lord-bishop of *London-Derry's* Book, of the Troubles in that Kingdom, licens'd by the Lord *Nottingham*. There you will find, that most of the Eminent Clergy were either imprison'd, or forc'd to fly for their Lives, their Revenues taken from them, their Churches made Jails, or Stables, or Marshouses, their University turn'd part to a Storehouse, and the rest to a Prison; the Protestants in general hourly expecting a Massacre; and in a word, both Church and State in the Hands of Papists, and at the Mercy of a strong and cruel Army, who pleas'd themselves with the thoughts of copying after their Fathers, and cutting the Throats of all *English* Hereticks. Now it must be own'd, that *K. W.* redeem'd that Church and Clergy from those Extremitys; and disappointed the Malice of their Enemys; that Duke *Schomberg* upon his first Landing there, order'd all the Inhabitants to pay their Tythes duly to their Ministers, and punish'd as many as durst to disobey him; that *K. W.* confirm'd what he had done, and after the Battel of the *Boyne* receiv'd the first Address from the Clergy, gave them his Favor and Protection, and rid from the Camp to the Cathedral of *Dublin*, to make a Solemn acknowledgmet to God for his Victory; that as fast, and as far as he carry'd his Arms, he restor'd the Church to all its Rights, and took care for the reinstating the Clergy in their Cures and Parishes, and all this, even while the War was flaming in the bowels of that Country; and for those whose just Fears made them fly hither, he order'd the Clergy especially to be first supply'd out of the publick Charity, to which he was a most boun-

bountiful Contributor; and had a particular Law enacted here, to ease as many of the *Irish* Clergy, as could get Preferments here, of all Payments and Dues whatever to the Crown : and in his Reign was that ruin'd Church of *Ireland* restor'd to greater Splendor and Prosperity, than it ever enjoy'd under any of his Royal Predecessors. This is a short and summary account of the great things he did for the Church of *Ireland*.

And to give as short an Answer to these inconsiderable Services, which Flattery has rais'd to a prodigious size; it ought to be consider'd, that most of those People had been guilty of Treason and Rebellion against their Lawful Sovereign, and by taking Arms to preserve themselves and Familys from the Danger they imagin'd they were in of being plunder'd and murdered by the King's *Irish* Soldiers, had divested themselves of his Royal Protection, and brought that Vengeance and those Miserys on themselves, as the just reward of their Disloyalty; they might have trusted the Word of a King, and been assur'd of Happiness at last, tho they suffer'd the utmost outrages from the Army : But like their Brethren here, they must attempt their own preservation, and so fell into those Extremitys. Yet still K. W—'s Deliverance of them ought not to be overvalu'd : they became Traytors, from the hopes they conceiv'd of his Assistance; and 'tis no such extravagant Merit to deliver Men from the punishment of a Crime, which his Fame tempted them to commit.

I shall conclude this Head of K. W—'s Actions for the Church, by confessing with his Friends; that he was a constant Frequenter of the Service of the Church; a Devout and frequent Communicant; one who never scandaliz'd the Profession of the

Gospel, by a wicked and profligate Life; that he always freely hazarded his own Person in the Field of Battel, which in any other King had been esteem'd a real Service and Friendship for the Church, its Security under God depending intirely at several times on his particular Safety: and after so much done both in Peace and War, for the Establishment of the Church, to shew his steddy Affection to it to the very last, he desires, and has the assistance of its Bishops in his last Hours; receives the Sacrament from their Hands, and with the most Firm, Sedate, Exemplary Piety, dies in the Communion of it.

All this ('tis true) looks as if a Man were in earnest a Friend to the Church: But when you have thoroughly consider'd K. W—'s Character, what deep Designs and Fetches he always had in all his Actions; how little he discover'd of his inward or real Sentiments, even to his most familiar Friends; that Ambition or Interest was ever at the Bottom, whatever Face his outside Politicks wore; and that by thus speciously assuming Religion, he might even (to the last) hope to secure an Interest in the Clergy: I say, he that duly weighs all this, must own; that the Church is not indebted to him for such Hypocrisies; since every True Churchman must confess, that in 'pite of all that has been urg'd, he was no real Friend to the Church. For to all this, it is objected,

That in his time the Toleration Act pass'd.

Most certainly it did so, and that is indeed such an Objection as I think a Man cannot be safe in answering; and therefore

I proceed (as I promis'd) to consider the Persons, whom K. W. put into the chief Preferments in the Churches of England and Ireland; and whether on that
Score

Score he was a Friend to the Church, or Churchmen ungrateful for not acknowledging the Favours which K. W. did both to them, and it. And this I take to be a sure infallible Criterion, both of his Love to the Church, and their Gratitude to him ; and to begin with the Highest, and so on.

Dr. Tillotson Arch-bishop of *Canterbury*; after his Death,
Dr. Tenison, before made Bishop of *Lincoln*.

Dr. Sharp Arch-bishop of *York*.

Dr. Lloyd first of *Litchfield* and *Coventry*, afterwards of
Worcester.

Dr. Ironside, first of *Bristol*, after of *Hereford*.

Dr. Trelawny from *Bristol* to *Exeter*, Dr. Hall of *Bristol*.

Dr. Stratford Bishop of *Chester*.

Dr. Hough first of *Oxford*, then of *Litchfield* and *Coventry*

Dr. Burnet Bishop of *Sarum*.

Dr. Kidder of *Bath* and *Wells*.

Dr. Grove Bishop of *Chichester* ; after his Death,

Dr. Williams of the same.

Dr. Gardiner Bishop of *Lincoln*.

Dr. Cumberland Bishop of *Peterborough*.

Dr. Humphreys first of *Bangor*, then of *Hereford*.

Dr. Jones Bishop of *St. Asaph*.

Dr. Talbot Bishop of *Oxford*.

Dr. Evans Bishop of *Bangor*.

Dr. Fowler Bishop of *Glocester*.

Dr. Patrick Bishop of *Ely*.

Dr. Stillingfleet Bishop of *Worcester*.

Dr. Moore Bishop of *Norwich*.

Others, whom K. W. did not put out.

Dr. Crew Bishop of *Durham*.

Dr. Sprat Bishop of *Rocheſter*.

Dr. Watson Bishop of *St. Davids*.

Dr. *Mew* Bishop of *Winchester*.

The only Bishops not Translated.

Dr. *Compton* Bishop of *London*, yet Dean of the
Chappel, a Favorite and Privy Counsellor to *K.W.*

Dr. *Bean* Bishop of *Landaff*.

Arch-bishops, and Bishops of Ireland.

Dr. *Marsh* Arch-bishop of *Dublin*.

Dr. *Palliser* Arch-bishop of *Cashel*.

Dr. *Vesey* Arch-bishop of *Tuam*, his See much Aug-
mented.

Dr. *Tenison* Bishop of *Meath*.

Dr. *King* Bishop of *Derry*.

Dr. *Smith* from *Raphoe* to *Kilmore*; since his Death,

Dr. *Whetnal* from *Cork* to *Kilmore*.

Dr. *Lloyd* Bishop of *Killalla*.

Dr. *Smith* Bishop of *Limrick*.

Dr. *Paterfon* Arch-bishop of *Glasgow*, to the Bishoprick
of *Raphoe*, and upon his Death given to Dr. *Hun-*
tington, and since his to Dr. *Pooley* late of *Cloyne*.

Dr. *Crowe* now Bishop of *Cloyne*.

Dr. *Smith* Bishop of *Downe* and *Connor*.

Dr. *Lindsey* Bishop of *Killaloe*.

Dr. *Foy* Bishop of *Waterford*.

Dr. *Ashe* first to *Cloyne*, thence to be Bishop of *Clog-*
her.

Dr. *Downes* Bishop of *Corke*.

Dr. *Fitz-Gerald* Bishop of *Clonsfert*.

Dr. *Digby* Bishop of *Elphin*.

Dr. *Vigours* Bishop of *Fernes* and *Leighlin*.

Dr. *Pullen* Bishop of *Dromore*.

The only Bishops not Translated in Ireland.

Arch-bishop of *Tuam*.

Bishop of *Kildare*.

Deans

Deans and Prebendarys made by K. W. in England.

Dr. Hooper of Canterbury.
Dr. Gale of York.
Dr. Comber of Durham.
Dr. Mountague of the same.
Dr. Wickar of Winchester.
Dr. Woodward of Sarum.
Dr. Young of the same.
Dr. Aldrich of Christ-Church.
Dr. Sherlock of St. Pauls;
Dr. Stillingfleet before him.
Dr. Haley of Chichester.
Dr. Campion of Lincoln.
Dr. Willis of the same.
Dr. Lamb, Dean of Ely.
Dr. Tyler Dean of Hereford.
Dr. Fog of Chester.
Dr. Wake of Exeter.
Dr. Talbot of Worcester.
Dr. Freeman of Peterburgh.
Dr. Fairfax of Norwich.

Dr. Birch Pr. of Westminster.

Dr. Linford. Mr. Martin. Dr. Horneck. Dr. Gee.
Dr. Willis. Mr. Evans.

These were the Persons promoted by K. W. to the
 Chief Preferments in the Church. I confess the List
 to be imperfect, and I had it not in my Power to
 make it otherwise; but it may and ought to tempt
 some other Person to produce a compleat List of Men
 favour'd and advanc'd both in Church and State by
 K.

K. W. that the World may see who they are that he put into the highest and best Offices, in order to subvert the establish'd Church; the List given is purely from my Memory, but I hope it will be rectified by one from the proper Registers. It may be needless to characterize the Reverend Gentlemen here set down, nor would I be guilty of so great a Presumption: 'tis sufficient to have recourse to our own Knowledge and Remembrance for the most eminent of them, and there to consider, which of them have been Favourers of Popery, or Fanaticism; which of them have betray'd the Cause of the Church to its open Enemys; which of them have deserted it in times of Danger or Persecution; which of them have maintain'd the Churches Doctrine and Worship against all Opposers; which of them have been constant eminent Preachers in their respective Cures and Parishes; which of them had gain'd any Reputation by their Labours or Writings for the Church; which of them had been guilty of Compliances, to the dishonour or disservice of the Church: In a word, which of them had given any just suspicion, that in their Principles or Practices, they were Enemys to our Ecclesiastical Constitution. And if upon a diligent search, we find the most of them, or any Number of them, Criminal in the particulars here specify'd, then 'tis plain; that he who promoted 'em had a design to injure the establish'd Church; and by such rotten Members, to destroy and subvert the whole Hierarchy, and to introduce a confus'd Babel of Sects, Nations, and Languages. But if the Generality of these Reverend Divines were Men, who by Preaching, Writing, Disputing, by their constant Labours, and blameless Lives, had always defended

fended the Church's Cause, and supported it in the worst of times, then I confess there is not much to be laid to K. W—'s Charge, as if his Promotions were design'd for the ruin of the Church establish'd ; and whether they were or were not, I must leave to every Man's Conscience, that knows their Persons and Characters.

Yet it cannot be deny'd, but that many of them are Men of Latitudinarian Principles, that are for widening the Entrance into the Church, for complying too far with the Dissenters, and for giving up the decent Ceremonys and settled Discipline, in exchange for a slovenly rude way of Worship : but they have the Confidence to deny this, and to challenge all their Enemys to shew what they have said, or written, or done for the Service of the Dissenters, or to countenance their Schism. But this they own, that at a time when Popery is making its utmost efforts to extirpate the Common Name of Protestant, it is at least unseasonable, to increase, stir up, or widen that Division, which has already sufficiently weaken'd the Common Cause; and having had the most bitter experience, how in former Reigns the Politicians have play'd one Party against the other, and made them mutual Tools to gratify the Humour, or serve the Interest of the prevailing Faction at Court; they think it absurd to run into the same fatal Errors with their Eyes open, and therefore are for tolerating Dissenters, since the Church is sufficiently secur'd by so many wholesom Laws; and are not for new Experiments of effecting that by Force, which they have seen before was to no purpose; being assur'd, that the Establish'd Church has gain'd great Numbers by the Toleration, and that it lost more by Per-

Persecution (besides falling under the foul imputation of an Unchristian Spirit) than ever they are able to retrieve ; unless by persisting in that gentle peaceable Temper, which in K. *W*—'s Reign procur'd them so much Love and Esteem.

And as to Compliances with the Dissenters, they own themselves ty'd and oblig'd by their Promises made in times of Adversity ; and are for coming to that temper with them, which the suffering Bishops promis'd in K. *James*'s Tyranny, as 'tis call'd ; a Scheme of which is now remaining under the Hand of Archbishop *Sancroft*, and the rest of them ; and which they are ready to perfect, when the whole Convocation shall approve of, and freely consent to it.

But for any Change, to the dishonour, or detriment of the Establish'd Church, they all affirm, they abhor the thoughts of it, and resolve they say (with God's assistance) rather to suffer the greatest hardships here, than either to endeavour, or to consent to so wicked a Project. And if for this temper they must bear the name of Low Churchmen, they are content to bear it, or any other Reflection, rather than be Tools for introducing Popery, or clearing the way for a Popish Successor. But they desire the World to do impartial Justice, between them, and those who are pleas'd with the distinction of High Churchmen ; that if their Moderation and Temper towards Dissenters, must pass for betraying the Church ; the others continual caressing, herding with, defending and courting of Nonjurors, Papists and Jacobites, may pass for the Measure of their thoughts of such Mens Principles ; and how far they love the Protestant Religion establish'd in the Church, or the Protestant Succession in the State.

Such

Such Apologys these Gentlemen make for themselves, which are too thin, and trifling for any serious Answer. But in the List here given, I find many, who owe their Greatness, their Livings and all their Elevation to K. W. or those plac'd in Authority by him; and were the List compleat, we should see many more. Yet we see to our astonishment, Numbers of these running in with those Men, who use the basest Arts to asperse and vilify K. W. and his Government, to brand him as an Enemy of the Church; and to insult his Ashes, with a Virulence and Barbarity equal to that of the most rancorous Papist or Jacobite. That some such are to be discover'd in the World, their own daily Practice puts it out of all dispute; and I hope, the World pays too great a deference to the Parts and Learning of those Worthy Gentlemen, to let any of their memorable Expressions ever be forgotten, or unrewarded. Yet with their leave I would ask, whether the abusing their Master, their Patron, their Deliverer and best Benefactor, be not a base horrid Ingratitude? and if it be, what Church or what Religion encourages that abominable Sin? Or what real Service can such Mens Preaching and Haranguing do to the Souls of a People, who generally reckon themselves highly oblig'd to honour the Memory of K. W. and their spiritual Guides, under far stricter Obligations to this, than they can be; and yet dare prevaricate with their God, in their most solemn Thanksgivings for what K. W. did as his Instrument; and in their Clubs, Cabals, and Conversations, run him down as a Scourge sent from Heaven to afflict and betray God's true Church?

If Men of these Principles and Practices are the only

ly genuine Sons of the Church establish'd ; if the vilest Ingratitude must pass for the Characteristick of a true Churchman ; if an insufferable Insolence to the Memory of the best of Princes must be a mark of Affection and Sincerity to the Church of *England* ; if thanking God for *K. W.* in the Offices of the Church, and cursing his very Ashes upon all other Occasions, must be the distinction of the Churches real Friends, and they who do such things, must be the only Men, of true undissembled Religion : why then,

Sit Anima Mea cum Philosophis ; let Heresy, let Schism, let Low-Church, Fanaticism, or any other controverted Reproach, asperse me ; but let not base Ingratitude, own'd by all the World to be the vilest horriddest Wickedness, and inconsistent with any degree of Good, and the sure Mark of a Soul dispos'd for all sorts of Villany : Let not this Monster be laid at my door ; let it never be said, that I owe my Religion, Estate, and Liberty (under God's Providence) to a generous Prince, and when he is laid in the Dust, that I dare openly call that great Benefactor, a Tyrant, or Knave : or tho such a Wickedness may be charg'd on a few private Wretches, let the Sons of the Church of *England* never suffer by such an unnatural Distinction ; nor any of its Fathers be ever so infamously dignify'd or distinguish'd.

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T H E E N D.

